

THE SAINT MARK'S LION

APRIL 2003 VOLUME CXXVIII, No. 4

An Unofficial Newsletter of S. Mark's Parish,
Denver, Colorado for Members only

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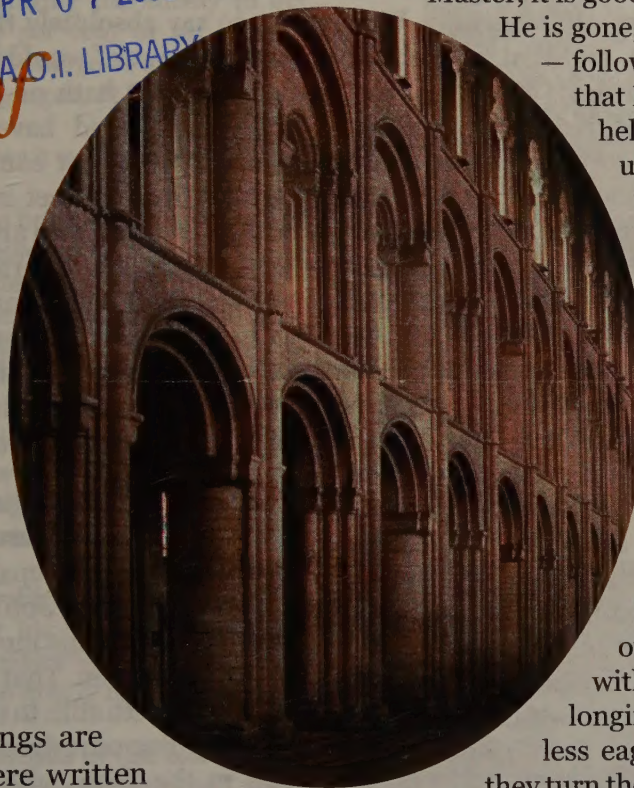
The Rest of the Saints

An Easter Eve Sermon by

**The Rev'd John
Mason Neale, D.D.**

From *Occasional Sermons*
(London: J. T. Hayes, 1873)

*"Thy dead men shall live:
together with My dead
Body shall they arise."
— Isaiah xxvi. 19.*



NOW that all things are fulfilled that were written in the Law and the Prophets, how it behoved Christ to suffer, let us even still follow Him, and watch by His tomb. Yesterday it was our employment to pray that He, Who was for our sakes crowned with thorns, would thereby raise us to a Crown of Glory: that He, Who was bound for us, would set us free from the chain of our sins; — that He, Who for us tasted vinegar and gall, would give us to drink of the fountains of Living Water; that He, Whose feet were nailed to the Cross, would thereby draw us, and enable us to run after Him. Seeking to mourn with Him, we found joy: seeking to be afflicted, consolation: seeking to be nailed to His Cross, we

were embraced, as it were, by the arms of Him that was crucified there.

Yesterday, then, we suffered with the suffering Dead: to-day we are rather called to sympathise with the members. And why so? For two reasons. The Burial of Christ naturally suggests to us our own burial with Him in Baptism: and that again suggests our connection with those to whom we are united by the "One Baptism for the remission of sins." Again, the state of such as, having rested from their labours, are not yet fully made perfect, is set forth by this solemn season, wherein, as it were, the Church is waiting to see whether the promises of her Lord will be fulfilled; — whether His Triumph will be completed by His Resurrection. When we cannot be with the

Master, it is good to keep by the servants; where

He is gone, we cannot, — even in thought,

— follow Him now. We know, indeed,

that He, at this time, descended into hell, that "He went and preached

unto the spirits in prison." But

in what manner He there led

captivity captive, we cannot

tell. Therefore, while we sit

by His sepulchre, and ever

and anon remember that

to-morrow we shall see the

glory of the Lord, that to-

morrow, by what time the

sun be hot, we shall have

help, let us comfort ourselves

with the thought of those who

having been buried with their

Lord, are now living with Him,

of the dead men that shall rise

with His Dead Body. They, who are

longing for the sunrise, do not watch

less eagerly for the morning, because

they turn their eyes to the moon; nor we less

anxiously for the Sun of Righteousness, because

we now gaze at His Light reflected in His Saints.

"Those blessed ones with God," saith one of our own Divines, "that have fought a good fight, kept the faith, finished their course, as they are now regnant in glory with their Redeemer, so are they honourable among the righteous upon earth for ever. The Lord hath gotten great glory by them, and therefore with renown will He reward them. No Christian will deny nor envy them their due: nor fail to reverence them in their kind. Thrice happy reapers of that might Boaz, that did so worthily in Ephrata, and were so famous in Bethlehem; that sowed in tears when you went forth, but reap now the fruit of your labours in joy; you have

left some gatherings for Ruth to glean after you, to the comfort and cherishing of her poor widowed mother! Thrice happy guests of that Royal Ahasuerus, admitted to eat at His Table in His Palace, to drink the sweet wine of felicity in the cups of immortality, clad in the wedding garment of immutability. Blessed souls and immaculate! It hath been your turn already, perfumed with the odours of the Lamb's innocency, to go into the chambers of that Great King, and to be wedded unto Him by immortality!"

And it will serve to link us, in thought, more closely to those who, although not yet made perfect, rest from their labours, if we call to remembrance that some there were, who kept their last Easter with us, but who have now been admitted to understand, in a way that heart cannot conceive, what is His glory Who is the Resurrection and the Life. With penitence they have now done, and that for ever: in our solemnity of to-day they have no part, as having no guilt to lament, "for he that is dead hath ceased from sin." They, indeed, may to-morrow unite with us in ascribing "blessing and honour, and glory, and power, and wisdom, and thanksgiving, unto the Lamb that was slain:" in her Easter joys the Church Militant is accompanied by the Church Triumphant: through her Lent she has to pass alone. What they, of whom we speak, have already done, we have now to do. Their road was no easier than ours: let that be a comfort to the weak-hearted: nor was it more difficult than ours: let that be a warning to the presumptuous. "For they gat not the land in possession through their own sword: neither was it their own arm that helped them: but Thy Right Hand, and Thine Arm, and the light of Thy countenance, because Thou hadst a favour unto them." They were good soldiers of Jesus Christ, and imitators of their Lord; the harder or more contrary to flesh and blood the duties to which they were called, the more closely did they gird themselves for the conflict. They judged nothing shameful, if borne for Him Who endured all shame for them: nothing hard, if they might be supported by Him Who had already overcome the world: nothing painful for the love of Him, Who shed out of His most precious Side both Water and Blood. To be idle spectators of their triumph were to put ourselves in jeopardy, and to mar, so far as anything can mar, the blessedness of those blessed ones. To be content with ourselves when we see what they were before they were taken hence, were hardly possible for any but for those who are wilfully blind. The secret of their strength was that burial with Christ, which we this day commemorate. Lepers by nature they were, like ourselves, — to this Jordan they had been brought. From it they received healing: by it they were endued with strength. Abana and Pharpar

might be better to others than all the waters of the Israel of God; but none can wash in them and be clean. Like the waters of Marah, these were made healthful by the virtue of a Tree, even the Cross: like those of Jericho, by that preservative against all death and corruption, the immortality derived to us from our Lord and Master.

For, as we read in the text you have heard, resurrection is promised, and can be promised, only to the dead. If we are not dead with Christ, how can we live with Him? But one or the other we must be. Dead to sin, or dead in sin; dead to Christ, or dead with Christ. Which of these we have promised, I need not tell you: which of them we seem to have promised is, alas!, a very different question. "Blessed and holy is he that hath part in the first Resurrection" of Baptism; but to say absolutely that "on such the second death hath no power," would be to open an easy path indeed to Heaven. It hath no power, unless they themselves consent: it need have no power, — it shall have none to them that continue to claim a share in that resurrection. But yet more fully is this promise true of the departed, who are for ever blessed, and for ever holy. Yet not made perfect; if on one hand we shall not prevent them which are asleep, so neither can they without us be made perfect. That is left for the Last Day: our earnest of it is given to-morrow: "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him."

"Wherefore," as the Apostle concludes, "comfort one another with these words." He Who knows that in thinking of the departed we need consolation, has provided it for us. Job's confession, from that day to this, has been in the mouth of innumerable multitudes of God's children. That Redeemer, Whom he knew to be living, liveth still: to that "Latter Day" we, as he, look forward. For ourselves, and for others; for ourselves now in the flesh, with hope, and yet trembling; for those who have already entered into rest, with joyful certainty. For ourselves, let us endeavour so to live, that when we are called, we may say, "I will lay me down in peace and take my rest; for it is Thou, Lord, only, that makes me dwell in safety;" and for them, we resign them into the Hands of Him Who gave them, saying only, "Lord, if they sleep, they shall do well."

And now to God the Father, God the Son, and God the Holy Ghost, be all honour and glory for ever and ever. Amen. §

Thanks to Project Canterbury for the text of this article.

Dear Father John,

This speech by an Australian military leader ought to appear in *The Lion*. It would be superfluous to say "God bless this man," for obviously He already has. I think his words would encourage people in the face of the obscene pacifism they see everyday on TV, etc. -Dr. Raymond P. Tripp

ENEMY SOULS ARE STAINED 21 March 03

WITH an impassioned speech that brought tough infantrymen to tears, a British commander prepared Australian troops yesterday for the horror and the tragedy of war.

Lt-Colonel Tim Collins, of the 1st Battalion Royal Irish Regiment, told them to be ferocious in battle and magnanimous in victory after bringing the enemy to his rightful destruction. Seventy-five per cent of his officers are from Ireland, but he is also in charge of a company of Gurkhas and soldiers from Fiji, Antigua, St Vincent, South Africa, Australia and Canada.

Lt-Col Collins warned the troops it was possible not all of them would come home.

"It is my foremost intention to bring every single one of you out alive but there may be people among us who will not see the end of this campaign," he declared.

"We will put them in their sleeping bags and send them back. There will be no time for sorrow."

Lt-Col Collins told his men he would tolerate neither cowardice nor a killing spree, but they should show no mercy to forces who remain loyal to Saddam Hussein.

He also declared that any Iraqi troops who declared a truce in the face of the advancing allied troops would be embraced by the coalition and permitted to fight for regime change in their own nation.

"The enemy should be in no doubt that we are his nemesis and that we are bringing about his rightful destruction. There are many regional commanders who have stains on their souls and they are stoking the fires of hell for Saddam," he said.

"He and his forces will be destroyed by this coalition for what they have done. As they die they will know their deeds have brought them to this place. Show them no pity."

Wearing his kukri, the blade he is entitled to carry as a Gurkha commander, Lt-Col Collins said: "We go to liberate not to conquer. We will not fly our flags in their country."

"We are entering Iraq to free a people and the only flag which will be flown in that ancient land is their own. Show respect for them."

"There are some who are alive at this moment who will not be alive shortly. Those who do not wish to go on that journey, we will not send. As for the others I expect you to rock their world."

"Wipe them out if that is what they choose. But if you are ferocious in battle, remember to be magnanimous in victory."

"It is a big step to take another human life. I know of men who have taken life needlessly in other conflicts. I can

assure you they live with the mark of Cain upon them.

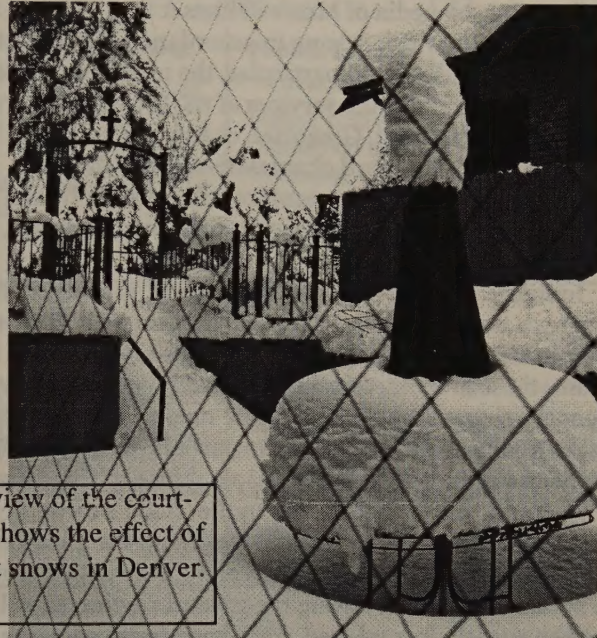
"If someone surrenders to you then remember they have that right in international law and ensure that one day they go home to their family. The ones who wish to fight, well, we aim to please."

As the men listened in silence, the dying minutes of a day-long dust storm giving added drama to his address, Lt-Col Collins reminded them they were a band of brothers.

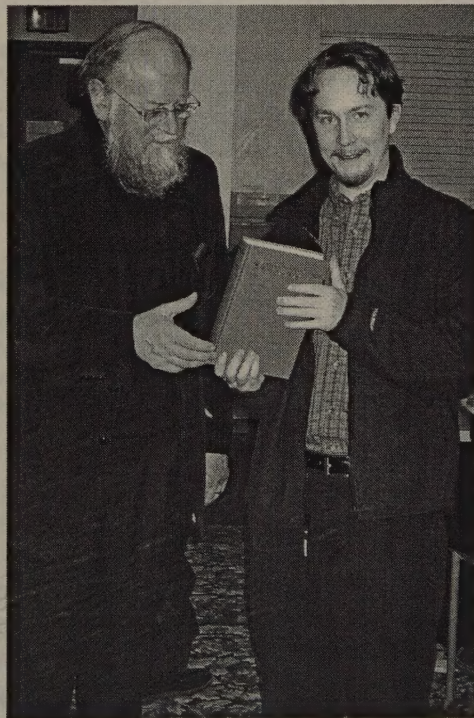
He warned his men that they would certainly face Saddam's chemical and biological arsenal.

"It is not a question of if, it's a question of when," he said.

His closing words were resolute: "As for ourselves, let's bring everyone home and leave Iraq a better place for us having been there."



This view of the courtyard shows the effect of recent snows in Denver.



Dr. Andrew Louth of Durham University receives a St. Dunstan's Psalter from Rdr. Benjamin at the Priests' Retreat with Bp. Basil. Benjamin Andersen has been made an Archdiocesan Seminarian by His Excellency, Metropolitan Philip, and granted a full scholarship for study at St. Vladimir Seminary in New York for the M. Div. degree.

Come before His presence with a song: a simple lesson in Chant

by Susan Eklund, BFA Mus.

NEARLY every morning and evening at St. Mark's, the office is sung. This grace-filled practice cannot but help any struggling soul. Grace comes in joining our praises with countless others before us who practiced this devotion. Help is present in the calm that surrounds us in slowing us down so that we can experience the closeness and love of God.

The first thing question is: What is chant? The New College Encyclopedia of Music defines it thus: Chant, 1. in general, music which is sung in accordance with prescribed ritual or tradition; 2. in particular, the unaccompanied vocal music used for the services of the Christian church, e.g. Ambrosian chant, Gregorian chant; 3. (Fr.) song, singing, voice. The word chant derives from the Latin *cantus*, or voice. The verb *cantare* still exists in Italian and in French; and we still find the French word, *chanson*, meaning song.

In music, there are three parts to song; melody, rhythm and text. Usually the text rules the rhythm with the melody enhancing and enabling the interpretation of the text. In chant, these are joined in a specific and particular way that frees the singer from "reading" the music as opposed to chanting the psalm. This we owe partially to the simplicity of the chant melodies. Many people refuse to sing because they cannot "read" music, but, in the chant setting, we find that those same people are able to pick up the melodies with little effort. Chant is speech and music joined together in such a way that by letting the natural rhythm of well spoken speech, in a relaxed, unhurried form, combine with a simple melody that is repeated with each verse of a psalm or other text, elevates and frees singer and listener alike. Teachers of chant (Christian and non-Christian alike) encourage beginning to chant as speaking the text slowly and deliberately. This is the same instruction given in Hymnal 1940 by Canon Winfred Douglas. The focus is on joining speech with tune. Many "trained" singers struggle with this aspect in the genres of opera or musical theater in the forms of recitative and "sprechstimme". The repetition of each melodic phrase helps the learning process, and the melody, even with slight variations, becomes like a breath; something that happens without conscious effort but necessary just the same.

The two sections of each psalm verse are separated with an asterisk (*). This is called the caesura and gives the chanter an opportunity to recover from the last section before forging into the new. It is observed as a rest about the length of a breath with exhalation. The meditational aspect of chant comes from an absolute surrender to letting the text be your guide. Rushing chant can be it's ruin. It should be more *andante* (a slow, easy, walking-type tempo) instead of *agitato* (with agitation).

(Ed. note: at St. Mark's we advise the faithful to neither gallop through the texts nor indulge the volumes of time needed to row through the verses

as if hauling a heavy barge through a sea of molasses as was the practice among some Anglicans).

Chant comes to us historically from the beginning of the church. The Church, being founded on the Hebrew ritual of the Temple, adopted some of its practices. The *Sursum Corda* ("V. Lift up your hearts; R. We lift them up unto the Lord.") comes directly from the worship of the ancient Temple. It is the most complete statement of intention in the Liturgy. Our Introit is based on the call to worship, the *shema*. In the Temple, the *Shema* "Hear, O

Israel", was followed by the daily psalm, sung by choristers. This usage of singing the psalms for worshipping God is very ancient. Our usage is styled after many years of Benedictine practice. The order of psalms used at each office is dictated by St. Benedict in his monastic rule. It has evolved into our practice of antiphonal chant, or singing alternate verses between the officiant and the congregation. This practice of sung conversation between clergy and lay-folk is also found in the Synagogue services of Christ's time. Other elements that were enjoined liturgically from Temple practices were:

1. The basic principle of monotonic recitation with cadences, or chanting.
2. The principle of inflected monotone, corresponding accurately to the various rhetorical pauses of prose, such as we have in the ancient tones of lessons, Gospels, and Epistles.
3. Congregational refrains in the singing of the psalms, the precursors of the antiphon and of the respond.
4. Elaborate festal jublations of many notes at the end of some phrases, or passages, like the brilliant melodic exfoliations on the vowel "a" in the Alleluia responds of the Mass.
5. The principle of the indivisible note unit which indeed may be ornamented by a shake or a grace note, but which is the equivalent in time of a syllable; hence, that most characteristic quality of Christian chant, prose rhythm in music.
6. A certain number of definite melodies
7. A musical style of noble and grave dignity, sharply distinguished from secular or domestic song; a fit vehicle for the utterance of inspired liturgical worship.¹

The parochial use of Canticles and Office hymns is specific to the offices of Vespers and Matins (Morning and Evening prayer). Canon Douglas strongly states the inappropriate nature of using these as anthems or hymns during the Eucharist. They are not designed melodically or textually to enhance the Eucharistic offering.

Although it has migrated and changed throughout the centuries, Christian chant still maintains much of its early integrity. St. Gregory the Great codified the chants used in different churches in Rome during his primacy and formed chant schools to perpetuate their practice. These chant schools also helped supply the church with priests, many of whom traveled far and wide, taking their Gregorian chant with them. St. Augustine of Canterbury was one such priest, sent by St. Gregory to the Angles.

There are many physical, spiritual and emotional benefits to be derived from music in general, and chant, specifically. Modern medicine and science have been

APRIL ANNO DOMINI 2003

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
30 LENT III Matins, 7:30 AM Low Mass, 8 AM School, 9:10 AM Sung Mass, 10 AM Evensong, 4 PM	31 S. Benjamin of Persia, Dea. M.	1 Lenten Feria [S. Mary of Egypt]	2 Lenten Feria [S. Constantine II, King of Scotland] Matins, 6:30 AM Mass, 7:00 AM DU Vespers, 5:30 PM DU Compline, 6:30 PM	3 Lenten Feria [S. Nicetas, Ab.] Matins, 6:30 AM Mass, 7:00 AM Evensong, 5 PM	4 S. Isidore of Seville, BCD Matins, 6:30 AM Mass, 7:00 AM Evensong, 5 PM Supper, 6:30 PM Stations, 7:30 PM	5 Lenten Feria [S. Becan of Cork, Ab.] Matins, 8:30 AM Latin Mass, 9 AM Class, 10 AM Evensong, 5 PM
6 LENT IV [S. Notker Stammerer] Matins, 7:30 AM Low Mass, 8 AM School, 9:10 AM Sung Mass, 10 AM Evensong, 4 PM	7 S. TIKHON OF MOSCOW	8 Lenten Feria	9 Lenten Feria [Mm. of Croyland] Matins, 6:30 AM Mass, 7:00 AM DU Vespers, 5:30 PM DU Compline, 6:30 PM	10 Lenten Feria [Prophet Ezekiel] Matins, 6:30 AM Mass, 7:00 AM Evensong, 5 PM	11 Pope S. Leo the Great, BCD Matins, 6:30 AM Mass, 7:00 AM Evensong, 5 PM Supper, 6:30 PM Stations, 7:30 PM	12 Lenten Feria [S. Pope Julius] Matins, 8:30 AM Latin Mass, 9 AM Class, 10 AM Evensong, 5 PM
13 PASSION SUNDAY Matins, 7:30 AM Low Mass, 8 AM School, 9:10 AM Sung Mass, 10 AM Evensong, 4 PM	14 S. Justin Martyr the Philosopher	15 Passiontide Feria	16 Passiontide Feria [Mm. of Saragossa] Matins, 6:30 AM Mass, 7:00 AM DU Vespers, 5:30 PM DU Compline, 6:30 PM	17 Passiontide Feria [Mm. of Cordova] Matins, 6:30 AM Mass, 7:00 AM Evensong, 5 PM	18 VII Sorrows of S. Mary the Virgin Matins, 6:30 AM Mass, 7:00 AM Evensong, 5 PM Supper, 6:30 PM Stations, 7:30 PM	19 Passiontide Feria [S. Alphege, BM] Matins, 8:30 AM Latin Mass, 9 AM Class, 10 AM Evensong, 5 PM
20 PALM SUNDAY Matins, 7:30 AM Low Mass, 8 AM School, 9:10 AM Sung Mass, 10 AM Evensong, 4 PM	21 MONDAY IN HOLY WEEK Matins, 6:30 AM Mass, 7:00 AM Evensong, 5 PM	22 TUESDAY IN HOLY WEEK Matins, 6:30 AM Mass, 7:00 AM Evensong, 5 PM	23 WEDNESDAY IN HOLY WEEK Matins, 6:30 AM Mass, 7:00 AM DU Vespers, 5:30 PM DU Compline, 6:30 PM Tenebrae, 9:00 PM	24 MAUNDY THURSDAY Evensong, 5 PM Mass, 7 PM NIGHT WATCH Tenebrae, 9:00 PM	25 GOOD FRIDAY PRE-SANCTIFIED LITURGY at 12 noon VENERATION OF THE CROSS at 6 PM Evensong, 5 PM Tenebrae, 9:00 PM	26 HOLY SATURDAY GREAT VIGIL WITH 1ST EASTER MASS, 10 PM
27 EASTER DAY (Pascha) Matins, 7:30 AM Low Mass, 8 AM School, 9:10 AM Sung Mass, 10 AM Evensong, 4 PM	28 EASTER MONDAY Matins, 6:30 AM Mass, 7:00 AM Evensong, 5 PM	29 EASTER TUESDAY Matins, 6:30 AM Mass, 7:00 AM Evensong, 5 PM	30 EASTER WED. Matins, 6:30 AM Mass, 7:00 AM DU Vespers, 5:30 PM DU Compline, 6:30 PM	1 EASTER THURSDAY Matins, 6:30 AM Mass, 7:00 AM Evensong, 5 PM	2 EASTER FRIDAY Matins, 6:30 AM Mass, 7:00 AM Evensong, 5 PM	3 EASTER SATURDAY Latin Mass, 9 AM OBLATES , 10 AM Evensong, 5 PM

✠ An **ALL-ORTHODOX ONE DAY RETREAT** will be held at **Saint Herman's Parish** (991 W. Prentice Ave, Littleton, 80120) on Saturday, 5th April (10 AM to 4 PM) featuring Dr. George Bithos on "*Our Spiritual Journey to Pascha – Liturgical Themes.*" (\$10 per person, \$15 per couple; mail reservation and fee by Wed. 2nd April). ✠ There will be a **WOMEN'S LENTEN RETREAT** at **Saint Mark's** on Saturday, 12th April, 1 PM. ✠ Please note that the **ORTHODOX BENEDICTINE SOCIETY OF SAINT DUNSTAN** will meet on **Saturday, 3rd May** rather than the last Saturday of April (Holy Saturday). ✠

*The Fellowship of St. Dunstan & Lancelot
Andrewes Press offer a One Day Conference:*

God's own Prayer Book

Psalms, Lessons, & Canticles:

The Divine Office and the Experience of Church Renewal

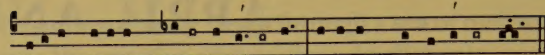
WITH HIS GRACE, BISHOP BASIL, PRESIDING

Saturday, 7 June 2003, 9:00 AM - 5:00 PM
At St. Mark's Church, Denver, Colorado

Tuition, materials, and lunch - \$10

To register, send your Name, contact information, and \$10 to:
St. Mark's Church; 1405 S Vine Street;
Denver, CO 80210

Psalm 66 (65) *Jubilate Deo, omnis terra* Tone 1 B 3



BE joyful in • God all ye lands; * sing praises unto the honour of
his Name, make his praise • to be glor-i-ous.

2 Say unto God O how wonderful art • thou in thy works! *
through the greatness of thy power shall thine enemies bow • down unto
thee.

3 For all the • world shall worship thee, * sing of • thee and praise
thy Name.

4 O come hither and be-hold the works of God; * how wonderful
he is in his doing toward the • children of men.

5 He turn-ed the • sea into dry land * so that they went through
the water on foot, there did • we rejoice thereof.

6 He ruleth with his power for ever; † his eyes be-hold the
nations: * and such as will not believe shall not be able • to exalt them-
selves.

7 O praise our • God ye peoples * and make the voice of his • praise
to be heard;

8 Who • holdeth our soul in life; * and suffereth • not our feet to
slip.

9 For thou O • God hast prov-ed us; * thou also hast tri-ed us like
as sil-ver is tri-ed.

10 Thou broughtest us • into the snare; * and laidest trou-ble upon
our loins.

11 Thou sufferedst men to ride • over our heads; * we went through
fire and water and thou broughtest us out in-to a wealthy place.

12 I will go into thine house with burnt-offerings, † and will • pay
thee my vows, * which I promis-ed with my lips and spake with my
mouth when I • was in trouble.

Holy Week and Paschal Services at Saint Mark's

APRIL 20th

Palm Sunday

Matins at 7:30 AM

Masses at 8 & 10 AM

(With Blessing of Palms and Procession)

Evensong at 4 PM

APRIL 21st – 22nd

Monday and Tuesday

Matins at 6:30 AM

Low Mass at 7 AM

Evensong at 5 PM

APRIL 23rd

Wednesday

Matins at 6:30 AM

Low Mass at 7 AM

Vespers at 5:30 PM (at D.U. Evans Chapel)

Compline at 6:30 PM (at D.U. Evans Chapel)

Maundy Thurs. Tenebrae at 9 PM

APRIL 24th

Maundy Thursday

Evensong at 5 PM

Sung Mass at 7 PM

(With Stripping of the Altar & Procession to the Altar of Repose)

Watch through the Night (8 PM – 12 noon)

Good Friday Tenebrae at 9 PM

APRIL 25th

Good Friday

Pre-Sanctified Liturgy with Veneration at 12 noon

Evensong at 5 PM

Veneration of the Cross at 6 PM

Holy Saturday Tenebrae at 9 PM

APRIL 26th

Holy Saturday & Easter Even

The Great Paschal Vigil Liturgy at 10 PM

(Including Blessing of the New Fire, Blessing of the Paschal Can-
dle, the Prophecies, Blessing of the Font, Litany of the Saints, and
the First Mass of Easter Day)

APRIL 27th

Easter Day (Pascha)

Matins at 7:30 AM

Masses at 8 & 10 AM

Evensong at 4 PM

theorizing and testing for years to find ways of proving this connection. This thinking is not novel or original to 21st century man. The ancient philosophers expressed this in relation to their musical modes. (Modes are musical "keys" in a sense that they are a consistent arrangement of notes, sometimes based in and named by their respective geographical regions.) Boethius, in his treatise, *The Consolation of Philosophy*, speaks of three kinds of music. The music of the spheres, being the highest order, is the praise of God, echoing David's psalms, "Blessed art thou in the firmament of heaven, praised and exalted above all forever." Along with music's ability to move nature, it's mastery to move us is even more real because it is personal. Music can affect heart rate and cognitive action.

Pythagorus spoke of forbidding one ancient mode because it's use could cause lunacy! Modern doctors, like Dr. Oliver Sacks, maintain that stroke victims and those with neurological disorders and brain damage can be helped with music. On a spiritual level, Canon Douglas' position is that:

Music is not merely a succession of pleasing sound-patterns formed of sensuous tone; but is essentially an utterance, an elemental utterance of the whole man.... From the far dim dawn in barbarism of that "Light which lighteth every man that cometh into the world," the sense of divine vision has evoked the mysterious power of music to express man's reaction to the numinous, to vitalize and supplement speech in the utterance of worship.²

Music therapists and musicians have derived a system whereby we may understand the effect music and chant can have on us. There are five elements or levels in "consciousness" which they believe help us to integrate the experience more fully.

The first of these is anchoring. This is the process in which we may experience strong feelings or energy in association with a specific chant. The second is entrainment. The repetitive nature of chant enables us to entrain or inculcate the rhythm and mood of the married music and text. We experience this aurally, or by hearing it, in sensate terms as singing it and sonically, in feeling the chant. Breath is the third element. Chant in it's very nature alters our breathing pattern. Thus, the full range of it's influence in our body can be felt. Sonic effects are the element wherein our body is literally the sounding board or pipe of the chant. Finally, intent is the conscious participation by which we engage mind, body, and spirit in a willful display of the praise of God. Each of these elements is actual and real, but our perception of them may or may not be noticeable.

Most of us do not enter into a liturgical service with this analytical point of view, but, we can look at many examples that support each one of these premises. Entrainment is well exposed in the ABC song, especially the motif "L-M-N-O-P". In an instance where a singer might focus on breathing, a mystic might focus on intent. When we hear "Amazing Grace" played on the bagpipe, most of us experience overwhelming emotion, teary-eyed and pensive, we cling to every throw and birl. This anchoring effect can still the most ardent warrior. The bagpipe is one instrument

by which we can also feel the sonic effects. With one's own voice, it is infinitely more subtle. When we focus on the intent, most find that the other four elements fall into place.

Scientifically speaking, along with the hysiological and psychological phenomena that occur in singing, there is the aspect of physics. To Pythagorus, acoustics and harmonics show the proportion, order and harmony of all things. Most objects have subatomic particles which naturally vibrate. When a sound wave hits something that vibrates at the same frequency the second object begins to vibrate. At each intersection the resonating object begins to amplify the wave. As each sound wave is magnified it becomes louder. The molecules also begin to vibrate at a faster rate. This is the method by which goblets are shattered by divas. Similarly, two individual muscle cells from the heart, in which each pulses to it's own rhythm, begin to synchronize as they are moved closer together. This pulsation of common elements also gives rhythm. Some choirs achieve this level with blend and concentration, often sounding like one voice per part, not four or forty individual voices. Another acoustical concept is that a sound wave, by it's nature, does not diminish but rather gains length the farther it goes. Yes, it becomes more difficult and impossible to hear with our ears, but it continues infinitely. In our belief in the Infinite God, it seems that blessings, as well as curses, (chanted or not) are thought to end as they began in Him.

By joining our voices in praise of the Creator with the millions who have chanted before us, we magnify Him in our prayer.

"Let us come before His presence with a song...."

1. Church Music in History and Practice Studies in the Praise of God by Canon Winfred Douglas. 1962, The Hale Foundation p.17



His Grace, Bishop Basil with (front row) Reader Isaac of St. George Cathedral, Father Paul Hodge of St. George, Kearny, NE., Mr. Warren Farha of Eighth Day Books in Wichita, Fr. John, Reader Stephen Greenlee of St. Mark's and some of the thirty other participants at the Mens' Lenten Retreat, Victoria, Kansas. Prof. Joshua Coleman is between Fr. Paul and His Grace. Next Lent, 2004, Bp. Basil proposes, D.v., to offer a Mens' Retreat in Colorado in the fourth week of Lent.

Notes on the Lenten Retreat

After a long road trip out of snow packed Denver, it took little time to reap the fruits of a sincere Orthodox community, most coming from nearby Wichita. The first night's vespers quickly put things in their proper perspective, forcing the lot of us to worship together before even knowing each other's names. This provided a context of ease that is hard to find in today's secular world among people I know and see every day.

Of course the focus and highlight of our time there was his grace, Bishop Basil, and insights concerning Romanian monk, Elder Cleopa. The good Bishop's very presence illumined his words, his insights only secondary to the internal balance of humility and strength. It was reassuring to know that the shepherd of our particular flock is one of whom we can all be proud.

Suffice it to say that sharing community with Orthodox Christians under the guidance of Bishop Basil is food for the Orthodox spirit. Such retreats are gifts we ought to seek out and frankly cannot afford to ignore.

- Joshua Coleman

Our experience at the mens' Lenten retreat in Victoria, Kansas last weekend was short but sweet. The retreat has been held for the past few years at this same location. The theme of the retreat is always focused on the study of a particular contemporary Saint. This year, Elder Cleopa of Sihastria was the focus. Bishop Basil presented several meditations on the life and counsels of this remarkable and holy man. The other retreat activities were appealing to men and included morning, noon and evening corporate prayer, periods of silence for reflection and a bit of conversation over meals. Men gathering to be in the presence of their Bishop, to hear his words, and to pray with him, seems to be a wholesome formula for Lenten renewal.

Bishop Basil reflected on Elder Cleopa's childhood in terms of what we can learn about raising children from the examples of Elder Cleopa's parents and family life that nurtured him. Cleopa had wonderfully devout parents living exemplary and humble lives focused on knowing God. His parents were marvelously "successful" in their parenting in that four of their male children became monks. Measuring success in these terms is certainly something to reflect upon. Children learn about God, first and foremost, in their homes and from their parents. Sunday school and even attending the services of the Church are properly only supplemental sources for their early formation. Young hearts absorb these positive childhood influences like a sponge so that praying, fasting, and living selfless lives is natural for them.

Cleopa's greatest renown was as a confessor. He is known as the "Confessor of Romania" because his counsel was sought by so many of his countrymen. Cleopa tells us that most people should look to their parish priest for making their confession and they should never, out of curiosity, seek out a confessor of renown. An entirely self directed search for a confessor or spiritual advisor can lead to unintended and sometimes disastrous results. We had heard of an example of a penitent who did this and was rewarded with a 10 year excommunication as penance; there is no appeal process when this happens so one should be very careful. Bishop Basil said that the spiritual benefits of making your confession are not primarily determined by the skill or knowledge of the priest or even by his absolution, but by the thoroughness of self examination made by the penitent and by his true repentance for his sins. Bishop Basil encouraged us not to be fools but to confess our sins often and especially during this Lenten season. - Stephen Greenlee



Plans for the Renovation of the Altar Area

THIS pencil sketch suggests the proportions of the new antique stone Altar and grackle set on three liturgical steps with the Icon Reredos topped by a Tester. Other elements, the Rood screen, Altar rails, Pulpit, etc., have been left out of this drawing. The Tester design will be more elaborate but the height and width is correct. The Italian marble of the Altar is white and beautifully carved. This Altar replaces an original which is said to have been lost in shipment on RMS Titanic when she foundered after collision with ice off the Grand Banks, 15 April 1912. Construction is to begin 31 March. Completion is devoutly hoped by Pascha, 27 April 2003 or, failing that, at least by Bp. Basil's visitation on 7/8 June. — *Fr. JCC*

WE invite you to meet Debbie and Rick Vaughn, who were chrismated on February 2nd.

Having been married for 28 years, the Vaughns are proud parents of two grown children, Christopher age 25 and Erika age 19. Rick and Debbie met in Phoenix, AZ, in a library. Rick was a First Lieutenant at Luke Air Force Base; Debbie was shelving books. They have been living 10 miles north of Elizabeth/ten miles east of Parker in the open plains since 1989. This is a 50-60 minute drive from St. Mark's, depending on who is the driver.

Rick's work brought them to this area from Sacramento. He is a computer specialist and chief advisor in the Defense Information Systems Agency, an arm of the Department of Defense. Rick was raised in the Lutheran Church. He comes most recently from the Missouri Synod branch, the most conservative. Rick quickly joined the choir at St. Mark's as a blessed tenor. He has always sung in the choir of his church. The first solo he sang was at Easter when he was 12 years old. In his spare time Rick is regularly reading books on theology. Having (by God's mercy) found the authentic Christian Church, he is eager to discern that to which God and the Church may call him. In addition to his serious reading hobby, he likes to garden, roses and other flowers, along with tomatoes, zucchini, and green beans in the summer.

Debbie says she was a heathen until she was 21 years of age. She was powerfully influenced by the movie *The Omen*. It left her with the disturbing impression that Satan would/could win. Immediately she started reading the Bible and devouring all the popular books written about the "end times" and prophecy. This was in the late 70's when Rick and Debbie were stationed in Germany. After returning to the States, they spent a couple of years in a Baptist Church. Then Debbie joined Rick as a Lutheran in 1985 until this past year.

Being in another country to Debbie was nothing new. Her father was a career Air Force non-commissioned officer. Debbie's family spent four years in Morocco, two years in Greece and in South Carolina, Michigan, and Alaska as well. Once Debbie became a mother, her time and energy were focused on her children. In addition to chauffeuring them many places, she even home-schooled Erika for Erika's 5th-7th grades. Debbie loved to cross-stitch in these years. In 1981 she started working on an accounting degree, completed a full year, put it on the back-burner until she picked it up again in the summer of 2000. She plans to be completed by the spring of 2004. Now Debbie spends most of her spare time studying and caring for her pets: a Cairn terrier, a Yorkshire terrier, a cockatiel, a ferret, and a fish named George. She loves her dogs, shopping, spending time with her daughter, and visiting her dad and brothers in Arizona. This past year she had a ball redecorating their entire house!

Rick has been a student of history for many years, so that when he was attending a class by a Lutheran professor last summer, he was intrigued by the references made to our Church Fathers, icons, and the Orthodox Church. He started reading as much as he could about the Orthodox tradition; he was also profoundly influenced by the Divine Liturgy offered every day at a Lutheran Liturgy Conference in Wisconsin. He wanted to practice

that kind of liturgy more often. Rick remembered that he and his son Chris actually sang in St. Mark's Choir one Sunday about five years ago and called Father John, who invited the Vaughns to join the Saturday morning study class. St. Mark's has a liturgy that he is more familiar with, though he has considered the Eastern Orthodox tradition. Rick says, "I think I have found the original church; this is where I should be." Debbie says, "The people at St. Mark's respect each other; they love each other and care for each other." The Vaughns especially like Father John; they both feel like they have come home.

We welcome the sweet spirit of Debbie and the scholarly mind of Rick (not to mention his contribution to the choir as a tenor)!
-Paula Perron



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